

Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

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For Zion's Herald.
VOICE OF HOPE.

BY H. B. WARDWELL.

From the ever-radiant highlands of the clime of endless spring,
Downward, to the earth I wandered on a brightly gleaming wing;
On a glad and joyous mission to the dwellers of the earth,
When death's shades around them hovered, "wak'ning thoughts of joy to birth.

Round the path of youth I hover, speaking words of future bliss;

He beholds a panorama fraught with scenes of happiness; And he hastens, free and joyous, toward the landscape of his dreams,

But too oft their light has faded like the sunset's fitful gleams!

Though these visions quickly vanish, 'tis because unduly sought—

I would point the spirit higher, to the realm of deathless thought;

And when earthly storm and darkness gather round its gloomy way,

I would have it look to regions where undying fountains play!

Where the hills of glory brighten in the light of endless morn,

Where the tree of life is blooming with eternal beauty on,

Where its river, pure and radiant, murmurs through immortal vales,

Flowing from the throne of supernal, from the fount that never fails!

To the mourner's sinking spirit when the waves of sorrow swell,

I will speak of joys unending, cause his wearied thought to dwell.

On the joys beyond death's river, on the scenes of life sublima,

Far beyond earth's stormy billows, far beyond the wrecks of one's years,

He is yet efficient, and is stationed at Lebanon, Conn.

I will make the earth attractive to the daring heart of youth,
But no light should clothe his spirit in the glowing hues of death.

I will guide time's weary pilgrims, to their hearts sweet pleasures bring,

Like an angel point them upward to the clime of endless spring!

For Zion's Herald.

THE OLD WARWICK CIRCUIT, R. L.

BY REV. S. W. COGGESHALL, D.D.

Partial explorations of the State of Rhode Island were made by Jesse Lee in 1789 & '90; but there were no regular Methodist laborers in the State till 1792, when the Rev. Lemuel Smith was appointed here. He explored the whole State and the adjacent portion of Massachusetts, on the east, and formed societies in Bristol, Warren and East Greenwich, and probably also in Cranston, and which he divided into two circuits; East Greenwich, including the western and northern portions of the State, and Warren, which included the eastern and a part of Bristol County, Mass. One of those received to the society at this time, at least, the venerable William Pierce, of Bristol, yet survives.

The following year, the Rev. David Kendall and Enoch Mudge, then a ruddy youth of seventeen summers, were sent to Greenwich, and Philip Wager to Warren. But for some reason, not formally explained, the two churches were joined, and they labored in concert. The year was one of prosperity. Many youth, especially, were united to the societies, among whom were some young ladies, who afterwards became wives of distinguished Methodist ministers, and of whom I shall speak probably. In 1794, the churches were permanently divided, and Joseph Lovell was appointed to Greenwich. Although the circuit in the Minutes was known as Greenwich, the shire town of Kent County, yet, as the societies in Warwick were more important, there being, at least, three large classes in that town, to one small one in Greenwich, it was known among the people as the Warwick circuit; and in 1815, the name was changed in the Minutes, to correspond with its popular name.

I have in my possession a well-kept Stewards' Book of this circuit, the record of which extends from 1810 to 1821, a period of eleven years. It is a great curiosity in its way, and affords valuable historical data. The first board of stewards were Lovell, Spalding, William Barstow and Stephen Potter; and in 1816 and 1817, they were Samuel Greene, Gideon S. Hunt and Joseph W. Greene. L. Spalding was long known as a pious and efficient member of the church in this circuit, and was for many years the leader of the choir at Centreville, and of which two of his daughters are members to this day. His wife was Susanna Greene, a grand-daughter of Col. Christopher Greene, of Warwick, the hero of Redbank, and who also commanded the famous black regiment at the battle in Portsmouth, on the Island, Aug. 1778, and who, with his command, was massacred by the British, at Croton River, N. Y., two years afterwards. He was one of the ablest and most gallant officers which Rhode Island sent into the field, in the Revolutionary contest; and his country, for which he laid down his life, will not willingly let his memory die. Members of Mr. S. Greene's family are yet in the church at Centreville.

William Barstow was probably a native of Providence, and was a pupil in the school taught by the late Joshua Hall in Dean Street, when stationed in that city in 1798. He was subsequently an apprentice with the Congregational church in Broad Street. Mr. Wardwell was a baker, and conducted his business where his son, Deacon S. S. Wardwell, now resides, on Chestnut Street. In a great revival of religion which occurred in that church under the Rev. James Wilson, in 1804, Mr. Barstow was struck under conviction, and sank down under the power of God, upon the hearth in front of the oven, in the bakery. Obtaining deliverance, he soon joined the church under Mr. Wilson; but finding their doctrinal views and spirit more consonant with his religious feelings, he presently joined the Methodists, and became, as did also another young man, who was a convert in the same revival, a local preacher. In 1822, he joined the New England Conference, and was in the itinerancy for several years; and at one time, I believe, was steward at the Conference Seminary at East Greenwich. He was father-in-law of the Rev. Josiah Litch, formerly a member of the Providence Conference, and who was subsequently a preacher, author and leader among the Millers; and through Mr. Litch's influence, as we suppose, he left his old friends, after walking with them for more than thirty years, and joined that sect. I saw him at Wickford, where I met him in a class meeting at the house of his old comrade, Gideon Hunt, the summer of 1861. Wickford, I think, was the place of his residence, when a steward in the circuit in 1816. He was at this time a resident in Philadelphia, and was on a visit to his friends at Wickford. He was now unable to preach, but was in the full possession of all his mental faculties, and full of the reminiscences of the past, and in the hope of glory. He went to his rest, in the city of Philadelphia, in 1862, aged about 77.

Gideon Hunt died but recently, a venerable man, and full of years and Christian hope. He was class leader at Wickford to the close of his life, as he had been for many years; and by holding class and prayer meetings at his own house regularly, he kept his little charge together, as strong as it was even in its palmy days, fifty years ago. This is the only sep-

erate class of several formerly on this old circuit which is still in existence; and it has been kept so by the diligence and faithfulness of this old leader. Whether it will be able to survive him, remains to be seen.

Among the baptisms recorded in this book, is that of Cell Parish, by Elijah Hedding, Oct. 27, 1810; Lovell Spalding and Daniel Wheelock, Jan. 24, 1811, and Phoebe Merrill, July 21, 1811, by Elisha Streeter. Also, Almina G. Spalding, child of Lovell Spalding, Jan. 27, 1811, by Theophilus Smith. Charles Baker, Aug. 7, 1814, and John Wanton Case, April 16, 1815, by Joel Steele.

The Rev. C. Baker joined the New England Conference held at Nantucket in 1820, and was stationed on the Bridgewater circuit, N. H., and in charge. He subsequently became a member of the Maine Conference, after the division in 1824, and was one of the earliest friends of the Maine Wesleyan Seminary at Readfield, and the chief promoter of the cause of education in that important Conference. He was also there a Presiding Elder for thirteen years, and one of its leading and most useful members. He has four sons and two sons-in-law in the ministry. He is now, after an itinerancy of forty-three years, a member of the New England Conference, and on the superannuated list.

J. W. Case, who is a native of Centreville, joined the New England Conference in 1822, and was stationed at Portsmouth and Little Compton, then a circuit, with Rev. Isaac Stoddard. Bro. Case has been eminently useful in the work, especially on the New London circuit in 1824, where occurred one of the greatest revivals known in the history of our Conference, and also some years after, at Centreville, where, under his pastoral labors, only, while at home, on a visit to his friends, a great work broke out, which was a blessing to many. After an itinerant life of forty-one years, he is yet efficient, and is stationed at Lebanon, Conn.

Among the marriages recorded in this old book is that of our dear old friends, Daniel Wheelock and Phoebe Merrill, by Rev. Elisha Streeter, May 24, 1812, a few days before the declaration of our last war with Great Britain. When I was stationed on the Centreville circuit in 1836, and which then included the whole of this region, Daniel Wheelock was superintendent of the Lippitt Mill, an active and useful member of the Official Board, and his home one of the homes of the preachers, and the hospitalities of which I have enjoyed, on many occasions.

Of the details in this Record is that of John Allen, of North Kingston, July 13, 1813. "Happy in the Lord." Judge Allen was a wealthy farmer of Quidness Neck, between Greenwich and Wickford, a man of consideration and influence, one of the earliest Methodists in the State, and one of the first and firmest friends of our church in Rhode Island, and when it needed the countenance and support of such men as he, the old quarterly meetings were sometimes held at his house. Also, that of Sarah Case, of Warwick, 1815, "Triumphant." The old Methodists died as they lived, "Happy in the Lord, and triumphant." Also, Ruth Mumford, Oct. 21, 1818. Mrs. M. was one of the most eminent historical characters in the annals of this old circuit.

The Financial Record of this old book is a perfect marvel. I especially commend it to the notice of those pious, zealous, self-denying and self-sacrificing preachers, who, "as they go about to do good," and otherwise, incessantly hang round the Presiding Elders and make interest with the officers of our churches to secure those appointments which pay the most meager salaries, and are the most in need of their efficient and valuable services, and where, therefore, they can best display their eminent Christian and ministerial graces by which they are especially distinguished! It will greatly promote their self-confidence and their encouragement in the work of the Lord, to know that those brave and holy men, the pioneers of Methodism in New England, did the same.

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MISSIONARY DEPARTMENT.

FROM OUR MISSIONARY ROOMS AT NEW YORK.

SECRETARIES OF CONFERENCES.—Please oblige the Mission Rooms, 300 Mulberry Street, New York, with a copy of your Minutes. We need a copy from each of the Conferences, except New England, New Hampshire, Providence, Massachusetts, and New York.

J. P. DURBIN, W. L. HARRIS, Secretaries.

SOUTH AMERICA.—Rev. W. Goodfellow writes under date:

"We shall do our utmost to rouse up here young men who will meet these great circumstances and lay the foundations of Conferences. Our school bids fair to aid this purpose. We have in it already some promising lads, and one of our young men is preparing for the ministry. We have a school at the South Sunday School, which goes along as well. After giving great attention to Sunday Schools where I have gone, I may say we seldom find a better Sunday School than that one anywhere. We have in the school the members of the church of each of the generations that is coming. There are many serious inquirers among the young, and we must preach the gospel to them also. Multitudes of them are reading the Bible with great delight."

THEOLOGICAL EDUCATION.

The General Conference has recommended its endorsement and adoption of Biblical Institutes of our church, has hereby rendered it increasingly important that the councils for the ministry should avail themselves of the institutions and advantages offered by these institutions.

It is now recommended that all who come to our colleges and higher academies, or who have heretofore been well prepared should be informed of a provision of the General Theological Institute, by which, in entering early in July, they may be enabled to finish the course in two and a half years.

By an arrangement peculiar to this institution, the scholastic year is limited to the eight months of the calendar, and the students, vacating the school from the 1st November to the last February. This plan has been found to have the following advantages:

1. It avoids unnecessary traveling expenses, and loss of time.

2. It secures the most agreeable period of the year for study, together with a reduction of expenses, especially in the items of lights and fuel.

3. It secures the same time of students into the winter months, and enables such of them as desire to provide for their current annual expenses by teaching, to do so without absence from their classes in the Institute.

4. Corresponding to this, the students have a large number of their teachers enabled to secure, not only competent teachers, but those possessed of moral and religious character, and those who are able to exert a positive influence upon the both within and beyond the sphere of their literary efforts.

As, therefore, the fifth of July will be the last half of our term of study for the present year, it is designated as a proper period for us to well prepare to enter the Faculty, and to give time to all to get into the regular course of study in the most favorable manner possible.

Catalogues will be sent to applicants and correspondents is invited from all desiring specific information.

D. P. KIDDER.

E. BANNISTER.

Evanston, Illinois, June 10, 1864.

ANNIVERSARY OF THE M. G. B. INSTITUTE.

The anniversary of the Methodist General Biblical Institute was observed on Monday, P. M., and was commenced upon the two following days. It was with much pleasure and profit that we listened to the examinations, for they gave evidence of the great familiarity with the text books, and the great conversantness with the subject, but with the language of their authors. The above report may not apply to every student, but it will to each class, as a class. Some of the students were inclined to do the best, and others were not, and we think, though this disposition should be carefully guarded.

It was the opinion of the Committee that the examinations were never more favorable to the Faculty, or the class, than at the present time. We made no particular classes, and certain students did, therefore, great credit; but where all do well, we think it is not best to make distinctions.

On Friday evening, Rev. D. P. Leavitt preached an excellent sermon before the Graduating Class. Rev. G. M. Steele addressed the Society Tuesday, P. M., and his address was a great success. Rev. L. D. Barrows preached before the Music Society on Tuesday evening, and Rev. Dr. Cooke before the Faculty on Wednesday evening. Both of these sermons were just what the times demand.

On Thursday the address of the Graduating Class was delivered in an ornate and appropriate audience. Of these address we heard but one opinion, which was decidedly favorable. As we looked upon these young men, and thought of their life work, and the excellent training they had received, we were greatly gratified. We were "thankful God and took courage," and turned away with a firm conviction that the church should place this institution upon a firm foundation; that it was no care, our whole brethren do them no honor, and the church should be greatly blessed.

We hope these good brethren will give it not only their prayers, but also a portion of their time.

We regret that we were unable to have the Conference Visitors present. Only three of the Conferences were represented in the Committee, and two of these by one member each. Let all who are appointed next year go, and we doubt not they will be well represented.

For the Committee, C. A. MERRILL.

Mystic, Conn., June 15, 1864.

FACTS FOR THOSE WHO HAVE FRIENDS IN THE ARMY.

MR. EDITOR. My Dear Sir.—Many a mother's heart is beating with terrible anxiety for the welfare of her dear boy now before (or perhaps by the time this reaches her eye) in Richmond, many a wife knows with comfort because she is in the hospital, and her husband, or her boy, hospital, may be destitute and dying without friends or friendly ministrations. They will be made happy by the following statements:

As far as we have been able to learn, there have been sent out one hundred delegates of the Christian Commission, a part of whom spend the day, and a part the night, in doing the very work that the wife, the mother, or the sister would be glad to do, and all who are engaged in the various ministeries of the hospital, and all who are Christian men. Over three hundred more stand ready to go at a moment's warning, when the decisive battle is fought.

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On Thursday the address of the Graduating Class was delivered in an ornate and appropriate audience. Of these address we heard but one opinion, which was decidedly favorable. As we looked upon these young men, and thought of their life work, and the excellent training they had received, we were greatly gratified. We were "thankful God and took courage," and turned away with a firm conviction that the church should place this institution upon a firm foundation; that it was no care, our whole brethren do them no honor, and the church should be greatly blessed.

We hope these good brethren will give it not only their prayers, but also a portion of their time.

We regret that we were unable to have the Conference Visitors present. Only three of the Conferences were represented in the Committee, and two of these by one member each. Let all who are appointed next year go, and we doubt not they will be well represented.

For the Committee, C. A. MERRILL.

Mystic, Conn., June 15, 1864.

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Poetry.

For Zion's Herald.

TO THE MOTHER OF JESSIE B. WHITTIER.

M. D. W.

Cease, fond mother, cease thy weeping,
Though thy child thou canst not see,
She among the flowers is sleeping,
And would not rest.

Darling Jessie, thou glist love her,
But her Saviour loved her more,

And in love removed her early,

From the storms of life's rough shore.

Though no more her voice of gladness,

Through your swelling, grief-filled rings,

Still it is not blushed in sadness,

For in her sweetly sings,

Our kind Shepherd saw her wearied

With the pains of time of time,

And the flower of thine transplanted

With a brighter crimson.

Where no light of sun or sorrow

Shall again invade her rest,

Through an endless, bright-tomorrow,

She'll recline on Jesus' breast.

When you miss your darling Jessie,

More and more, then late at night,

Think the Lord of glory loves her,

And has borne her from your sight.

We who've mourned our little children,

Know full well the pang you feel;

Wounds our hearts, that we may heal;

Gently, kindly does he smite us,

That to our hearts may turn,

Cloping, prancing, too, like children,

'Tis for this he makes us mourn.

THE STRANGER.

[By request we publish the following old familiar hymn.]

A poor, way-faring man of grief
Had come into a land where many ways

What soul to comfort or relief?

That I could never answer Na.

I had not power to ask his name;

Whether he went, or whence he came;

That in my love, I knew not why.

Once, when my scanty morsel was spread,

He entered; not a word he spoke I

Just passing for want of bread.

I gave him all; he blessed it, broke,

And eat; and when I saw him go,

Was not an angel's portion then?

And while I fed with eager haste,

The cross was manna to my taste.

I spied him where a fountain burst,

Clear from the rock; but when he went,

He heard it, saw it surging on;

I ran and raised the sufferer up;

Threw from the stream he drained my cup;

Dipped, and rinsed my o'er;

And still never thirsted more.

Twas night; the floods were out; it blew

A winter hurricane a-slosh;

I heard his voice abroad, and flew

To bid him welcome to the roof;

I was to him a welcome guest;

Laid him on my own couch to rest;

Then made the earth my bed, and seemed

In Eden's garden while I dreamed.

Striped, wounded, beaten, nigh to death,

I found him by the highway side;

I took him up, and bound his breath;

Restored his spirit, and applied the oil;

Was he not a man of sorrows?

I had, myself, a wond'rous case;

But from that hour forgot the smart,

And left him to his own heart.

Instant I saw him next condemned.

To meet a traitor's doom at once;

The tide of lying tongues I stemmed,

And honored him 'mid shame and scorn.

My friend's spirit's last bid to try,

He asked me, if I for a word die;

The dash was weak, my blood ran fast;

But the free spirit cried, "I will!"

Then, in a moment, to my view,

The stranger started from disguise;

Then, in his own eyes I saw him;

My Saviour, and my poor name he named;

"Of me thou hast not been ashamed;

These deeds shall thy memorial be;

For me! No! Then didst thou unto me."

Family Circle.

For Zion's Herald.

RECOMPENSE OF REWARD.

BY MRS. HEPPIE B. GRANT.

"Behold the Bridgeman cometh." This cry, with its load of sorrow as well as Christian joy, echoed through the home of Martin Grey. The master himself was the chosen one of death. There was no hurrying to and fro, up and down the soul of this man Grey; no wiping away of thick clouds of dust from the parchement of his memory, in order to find his acceptance with the holies One. The lamp was burning within his heart, the lamp of salvation; and when his wife said that word, "Dead," the bitter tears which followed were not the tears of despair. "He called thee, mine own husband, that where he was, thou might be also." Truly comforting is the Christian's faith in God.

The funeral was over. The kind-hearted friends who had so fully moved about the house, ministering here and there as most needed in the hour of trial, were gone, and Mrs. Grey was alone with her three children. Walter, fifteen years old, Herman, twelve, and delicate little Minnie, of nine summers only. "Never mind, mother," said Walter. "I will not go to school any more, but will work and help take care of you."

"Ah, my child, what can you do?" and visions which the fond mother had cherished for years melted away; those seemed but little room to hope now for her Walter's entering the ministry. He was a good scholar, but who did know of toil, or battling with the world? So she smoothed down his gay hair with a loving hand, asking again with an aching in her heart, "What can you do, my poor boy?" "Why, mother, I could wait in a store, run errands, chop wood, even; something that is honest, you said the other day, is honorable." "Has it come to this," Walter said to the mother, while the tears of anguish swept over her cheeks. "But, mother," persisted the boy, "didn't you say that father and his mother lived alone for years, and that father took care of her and had his education, too?" "Yes, yes, Walter, but we have far-off Uncle to send us a hundred dollars to keep us from want." "But, mother," and the noble boy looked up into the tearful face, "if we have 'no rich uncle off,' have not we a God in hand, and isn't he worth twenty rich uncles?" The child was giving back to the mother her early teachings.

Mrs. Grey knew years must elapse before she could look for a way out for them-selves, this little family found a bright side, after all, on the picture of their life. With good managing Mrs. Grey acquired a good sum by her needle, applying her hand to whatever its careful training might find to do. In less than three years Walter returned again to school. Herman stepped into his place in Squire Goodwill's store, and Minnie was looking scarcely like the frail plant of nine summers' growth.

Mr. Barclay Jennings, who owned the next cottage, Mr. Grey occupied a few springs before, had laid away his wife under the early blossoms, and knowing the widow Grey's worth offered her his home of affluence and ease. But, looking out upon her children, down into her heart, up into the beautiful heavens above, she asked herself the question, "Can I have my Saviour, too?" And knowing the principles of Mr. Jennings, courteous and elegant as he was, to be incompatible with the doctrines of Christ, she put away the temptation from her, relying upon the immovable promises of God left for the widow and fatherless. The family altar, the evening hymn,

ZION'S HERALD AND WESLEYAN JOURNAL, JUNE 22, 1864.

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